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While our poor victim, all stiffened  
and bent,  
Crawls from the prison, in which he is  
pent,  
Gives a sigh of relief,—he's too tired  
to speak,  
Only glad to be rid of the creakity,  
creak.  
“Shoulder *kagos!*” Once more, with  
a groan and a squeak,  
We are off, and the *kago* moans,  
“Creakity, creak!”  
With a bone in his leg, and a spine in  
his back,  
With neck out of joint, and head ready  
to crack,  
Our victim sits silent, all helpless and  
weak,  
While we trudge along cheerily,  
creakity, creak.

(Miss) ALICE MABEL BACON.

## The Song of the Bold Kagoyas.

(TO BE SUNG TO ANY TUNE THAT  
CAN BE MADE TO FIT IT.)

HIEIZAN, 1889.

Squeakity, squeakity, squeakity,  
squeak!  
Hear the old *kago* go creakity, creak!  
Gaily we trudge, o'er the steep moun-  
tain trail,  
Shouting and laughing, up hill and  
down dale,  
While in the *kago* our victim sits  
meek,  
And each stick in the structure says,  
“Creakity, creak!”  
Creakity, creakity, creakity—dump!  
Down comes the *kago* to earth, with  
a thump,

## Doshisha Girls' School.

In 1911 Mrs. D. Wells James and Mr. Arthur Curtiss James gave 100,000 dollars for an endowment, for the purchase of land and for a college building for the Doshisha Girls' School. This gift has made possible great development within the School. As the first step in this development the teaching force in the Academy was increased and improved, and while the equipment for science teaching still leaves much to be desired, and the library is but scantily furnished, perhaps we are fortunate to have room for the new maps of the reconstructed world, and the

Theological  
Seminary  
Berkeley, Calif.

new geographies, and the new histories, and the new scientific works that are in the making, in these wonderful days. A thorough revision of the Special Higher Course was made, and the college departments of English Literature and of Domestic Science were opened in 1912 to take the place of the Special Higher Course of the past. The Department of Japanese Literature was added in 1913. These three departments have received government recognition; and their graduates are entitled to all privileges given the graduates of similar government schools. In the preparatory year graduates of the four year high schools may qualify before they are admitted to the College.

The purchase of land on the west, and, later, of a small lot on the south, have brought the holdings of the Girls' School up to *tsubo* 6,424.36 (over 5.35 acres) with the long desired unbroken south line—a straight frontage on the Imperial Park, of over seven hundred feet.

Plans for a college building of fourteen rooms were begun in 1913. The Pacific Hall having proved so well fitted for our work, the new building was modeled after it—a long, narrow, two story structure, with a southern exposure, and broad, north hall—warm in winter and cool in summer—with excellent light and ventilation, built of red brick from the kilns of a graduate of the Doshisha, and granite from Shirakawa, for the outside of the building, and the interior wood-work simply finished with oil and stain. Ground was broken in the autumn of 1913 for this building, on the extreme west boundary of the newly acquired land, leaving a large open space between this building and Pacific Hall, for a chapel—Administration Hall.

On January 9, 1914, the corner stone of James Hall was laid by Rev. Dr. William Horace Day, of Los Angeles, a classmate of Mr. James at Amherst College, who thus defined the motives of Mrs. James and her son, in presenting the building, and the purpose for which the trustees of the Doshisha accepted the

gift. "Twenty-five years ago Mr. Arthur Curtiss James and I were students in Amherst College. One Sunday night we were at the home of President Julius Seeley. He told the story of Dr. Nee-sima's life and of his work in Japan, for an education which should be filled with the spirit of Jesus Christ. That was the first time either of us had heard of the Doshisha and its honored founder. After twenty-five years the speaker has been asked to serve as the representative of the donors of this new building to be called James Hall. In laying this corner stone we need to remember that in education, in political and in all departments of life men are seeking for adequate foundation for true living. In the passage Dr. Nakaseko used (I. Cor. iii : 11) St. Paul, who had travelled in an empire which was separated by lines of religion, race and class, declared that there is but one way to unity of life which is stronger than those elements of division—"for other foundation can no man lay than that which is laid, which is Jesus Christ." If education is to serve as a unifier of conflicting social forces it must be founded upon the spirit of Jesus Christ. If the spirit of unity is to supersede the spirit of social discord within the nation, or between the nations, it will be because of that spirit, and education which makes no place for the spirit of Christ can never render full service in the cause of unity and brotherhood. Japan and America are both finding that education without religion will not serve the nation. If the fatuous anti-foreign spirit is to be cured it will be because our education learns of Jesus Christ. To the glory of God, for the elevation of men, for the establishment of the Kingdom of Heaven upon earth, in behalf of the generous donors of this building, I lay this corner stone, in the name of the Father, Son, and Holy Spirit. Amen."

In July, 1914, the building was completed, and on September 11, 1914, after the usual morning chapel service, the College girls quietly entered the new building, and gathered in the west as-

sembly room for their weekly Bible lesson, taught by Dr. Harada, who, in a solemn prayer, dedicated the building and the young women to the service of Christ. Thus naturally and simply did the work begin in this beautiful James Hall.

September 11, 1914 is also memorable, for on that day Mr. Akiyoshi Sasabe, a graduate of the Tokyo Imperial University, began his work as Dean of the School. Mr. Sasabe, after some years of teaching in various government schools, spent a year at Clark University, visited the universities of Germany and England, and returned as professor in the Nara Higher Normal School for Women. Finding that he could not carry out his Christian ideals in a government school, Mr. Sasabe resigned, and the Girls' School counts itself very fortunate to have secured his services.

To meet the deficit in the budget, which the most careful planning could not prevent, the *Dōso Kuai*, in August, 1914, passed over to the Trustees the endowment which they have been collecting—a fund which bears an annual interest of six hundred and thirty-four *yen*.

During the year there has been an unusual amount of illness, due, perhaps, to crowded dormitories. The rooms occupied by the girls in the College of English, are particularly unsanitary. On the new land acquired for James Hall, were two dwelling houses, which have been removed to the north, and are being rebuilt for an extension of the northeast college dormitory. This will make the college girls comfortable, but the academy dormitory is still far too crowded for health. Figures from the President's Report for 1913-4 show 27 entering students in College and 54 in Academy, with a total of 54 in College and 180 in Academy. The total enrollment in both exceeds that of any previous year.

### Miyazaki in November.

Once the writer was spending November in Tottori, for the first time. On

the second of November it snowed and the wind blew such an icy blast that even rooms where stoves were pushed to their highest capacity could not be made comfortable. This is our first November in Miyazaki. On the sixth the American Primary School adjourned to the sea shore two miles away, and had regular lessons in the pine grove, illustrating arithmetic with drawings in the sand and with pine needless. Even on the fourteenth and sixteenth, when our house was so happily opened for the first meetings we have been able to have, we did not need to close the doors or think of stoves. Not until the twenty-first did we find a day suggestive of fires. But that was most emphatically, and now doubtless the cold days will be the rule and the balmy ones the exception.

On the fourteenth began the series of meetings to which we had looked forward with much prayer and hope. Secretary Sawamura is no stranger to Miyazaki and Hyuga audiences. Rev. B. Tsuyumu of Imabari Church, was our neighbor at one time, and many readers of MISSION NEWS will know that means that we hold him in warm affection and esteem. Deacon Takagi, a prominent business man of Osaka, is well-known for good works, and for earnest and effective service to his fellow men. We were very happy in the personnel of the delegation.

Mr. Tsuyumu was to arrive in the early morning and to speak in the missionary home, to the Kindergarten mothers and some other ladies. But, to share all our experiences, he began with a rough passage on the sea, which so delayed him that Mr. Sawamura took his place. Those ladies will not be able soon to forget the lesson he gave them of the peril of making anything, or anybody but Christ the center of the home. From Saturday afternoon through Tuesday evening the three men held ten public meetings, five more at the Christian institutions, and did a great deal of personal calling.

The results are not all tabulated when we report that seven adults received bap-

tism and three were found, who, having stayed away from church since moving to Miyazaki, now entered anew into their covenant and joined this church. We have all received encouragement and impulse to more earnest and more expectant effort. The visitors agree with the general impression that evangelistic work here is in a very hopeful condition.

On the twenty-first invitations came to the missionaries from the governor's wife to join in a farewell dinner to a nurse going out with the Japanese Red Cross Expedition to the seat of war. This nurse is the wife of a physician in Seattle, and has had five years of service there herself. Her acquaintance with English makes her willingness to go to this difficult task especially acceptable. At this farewell dinner were gathered the officials and important men of the town as guests, and their wives as hostesses. Beginning with a formal written address by the governor's wife and continuing through a very able speech by the governor himself, felicitation and good wishes were expressed by six men, including the French priest, and by the wife of the missionary—probably the only woman there who would do such a bold thing as speak in the presence of such a company. This recognition, in the way of personal friendliness with the missionary, promises to be increasingly helpful.

On the twenty-third was held the annual Thanksgiving festival of the Kindergarten. By putting it on the day set apart for observing the end of the harvest we hope to add to the significance of the service. It also made it possible for fathers to come, who otherwise would be busy. A large number of graduates and guests, including the mayor and the governor's wife and daughters, enjoyed seeing the children's play, and heard with them the fascinating story, with its vivid lesson—heard, too, the children raising their own voices in their thanksgiving petition to the Giver of all good. The fruit, vegetables and rice given by the children were distributed to seven families recommended by the city office.

Now at the end of the month we are rejoicing in new hopes for Nobeoka in the north, and in widening service from Kobayashi in the west, where a lumbering company has permitted the evangelist to work for its employees, having built a room with benches for the meetings, and furnishing transportation on its own cars whenever Mr. and Mrs. Sugiura can go for work.

And in the nearer north, quite suddenly, as appears to human eyes, a new worker has been found to live in Takanabe, and work there and also in Tsuma and Sadowara. But the earnest prayers of many Christians have been the preparation for this, and the joy of the Christians in these places is greatly increased by the fact that they are contributing generously to make it possible.

(MRS.) CORA KEITH WARREN.

### The DeForest Memorial Church.

"Is it possible that Sendai has put out its flags in honor of the new church?" asked Mr. Ebina, as we walked to the dedication service that November afternoon. No, it was only *Niinamesai*, the harvest festival; but the flags added to our festive feeling. "*Rippa ni tatta!* Splendid!" exclaimed Mr. Ebina, as we came in sight of the spire and the comely proportions of the edifice that has replaced the old, low and unchurchly building.

There it stood in its neat gray stone garb, every inch a church, from its pointed windows to the square embattled turret on the left of the entrance, balancing the spire on the right. In the middle of the facade, high up over the entrance, in straightforward Roman capitals cut into the stone and lacquered black, was the simple inscription:

DEFOREST  
MEMORIAL CHURCH

Between the neat stone-and-iron fence and the church was a space laid bare by the builders; but there Miss Bradshaw and other thoughtful contributors of trees, had waved the magic wand that in Japan makes a garden stand forth in a day. And around the church itself some fifteen or twenty ivy slips from Kobe College, planted that morning, hung their heads in modest surprise at their new surroundings.

The ground plan of the church is 36 x 60 feet. It will accommodate three hundred people easily, and five hundred on a pinch—that is to say, a Japanese pinch, which saves the unnecessary space of chairs or benches in the front of the room, by providing mats whereby many of the audience may sit on the floor. At the left of the entrance are two flights of stairs, one down to a basement cloakroom, the other up to a small gallery at the back of the audience room,—a gallery that may be used to accommodate an overflow audience, or that may afford partially sequestered quarters for three Sunday-school classes.

The interior of the church is finished in white plaster and drab paint, the alcove of the pulpit being flanked by two unpainted pillars of handsome-grained *keyaki* wood. The pulpit, also of *keyaki*, was the gift of Mrs. DeForest; it was designed by the Vories Architectural Company, and carved by Karuizawa workmen in the symbolic designs of wheat and grapes; it contains a cupboard for the communion set.

They told us at the dedication that the total cash contributions to the new church amounted to 6,576.06 *yen*, besides some unpaid pledges; and that there was now a balance on hand of 343.01 *yen*, to be used in completing the furnishings of the church, and (we hope) of the parsonage into which the old building is as yet only partially metamorphosed. It is an interesting commentary on the amount of hand labor used in Japan, that in the two hundred twenty-five days that the church was in building, two thousand five hundred ninety people were employed in the

work, from the slaters that laid the roof down through the stone-masons, the plasterers, the gas-men, etc., to the considerable number of women coolies that helped with the hauling.

Rev. D. Ebina, as the speaker of the occasion, took the forty years since Dr. DeForest's landing in Japan, for the framework of his address, and traced the progress of spiritual ideas as wrought by Christianity during that period. Several brief congratulatory speeches were made: Secretary Matsui represented the *Kumi-ai* Churches, Mr. Olds, the American Board Mission, Dr. Faust, the Sendai foreign community, Rev. Mr. Kitano (Christian Church), the Sendai pastors, and Ex-Mayor Hayakawa, Sendai's "grand old man," the larger group of Japanese friends. The Sunday-school children took part by singing a dedicatory hymn, and, by a wise provision, withdrew before the long address. Other music was furnished by Mr. Olds and Mr. Veryard, who sang Kipling's Recessional as a duet, and by the choir of the church's young people, who creditably rendered a four-part selection. With the cake and tea after the exercises, the guests were presented with picture post-cards of the church, and went away heartily congratulating Mr. Katagiri on the success towards which his untiring labors have contributed the lion's share. May this new building, as Mr. Matsui said, mark for the church the opening of a new era of development and service.

(Miss) CHARLOTTE B. DEFOREST.

### Rainy Day Reminiscences: The First Churches in Kyoto.

So school was opened Sept. 18, 1876 with a fine plant, as it seemed to us then, and certainly with a fine set of students, and nothing to mar our satisfaction except that we were not allowed to ring the bell which had been bought for the school, and which was said by the authorities to sound too much like a fire alarm. Ac-

cordingly, for several years, we called the classes together with a *bangi*, a block of wood which was banged with a wooden mallet, and among the itemised estimates, which we then used to send to Boston, was one for "banging the *bangi*." But joyful to us as was the sight of the eager students, who assembled daily to the number of sixty, or more, at the banging of the *bangi* (the number rising to a little over a hundred in the course of a year), we were still more delighted with the evangelistic zeal shown by those who had come from Kumamoto. Those who have come to Japan in the last twenty years, can hardly realise how very much the missionaries of the earlier days were hemmed in, cooped up, and restricted, being strictly confined to the few treaty ports, and only allowed to go outside of bounds by getting a special passport from Tokyo, for travel "for health," for a specified time and a specified route. (I came near being sent back once, because I was taking the places specified in my passport in a different order from that given there.) Therefore it was a very great extension of the field open to work, to be allowed to reside in Kyoto, and to find that our passports were construed as allowing us to visit any part of the Kyoto prefecture at will, and with the city as a center and the older students as an evangelistic force, work was begun with great vigor and hopefulness. On the one hand, indeed, the mass of the people were in deadly fear of the very name *Yaso* (Jesus), and any little thing might arouse fresh fear, as when what seemed a very astonishing cure, was accomplished by Dr. Taylor, and the report was spread abroad that it was magic, but, on the other hand, there were some here and there who were eager to hear about this strange thing, and soon a few who became earnest inquirers. Naturally school duties prevented much touring outside of the city, except in vacations, but within the first year, a very considerable evangelistic work was done, both to the west and to the east. On the west of the city our passports allowed us to travel way across to the Japan Sea,

and to reach a considerable population in the valleys among the mountains, though, to get there, we had to walk over the mountain pass, it being several years later that the first *jinrikisha* road was built over the pass. On the east, the large population in the fertile plain around Lake Biwa was easily accessible by *jinrikisha* and lake steamers, and, though outside of our bounds, was easily reached by the students. In both directions the foundations of churches were laid within the year.

After the expulsion of the Roman Catholic missionaries from Kyoto, nearly three centuries before, the first regular public Christian preaching in this city was in 1875, in Dr. Neesima's little house, at the southeast corner of the present premises of the Girls' High School, but very soon afterwards Dr. Davis began regular preaching on Sunday afternoons, in his house, near the big camphor trees, in the present imperial park. (It was common then, as at the Kobo Church, to have Sunday-school in the morning, and preaching in the afternoon.) By the fall of 1876 there were 59 persons ready to be organised into a Christian communion (32 of them to be received by baptism), mostly students, a few belonging to the missionary households, and possibly half a dozen people of the city. This does not seem a very great number for one church, but the ideal then prevalent was to have small churches in order to magnify the responsibility of each member, and to diffuse the influence, and accordingly this little company was divided into three churches, and Dr. Davis, with his fondness for numerical statements, looked forward to the time when they should multiply to be as numerous as the wards of the city (sixty or more). The First Church of Kyoto was organised Nov. 26, 1876 in our house, followed by the Second, at Dr. Neesima's, and the Third, at Mr. Doane's (on the east side of the river), on successive Sundays. Dr. Davis's text at the first organisation, was the same vision of the river in Ezekiel 47 on which he preached

his last mission meeting sermon in 1907. These three churches brought the number of churches connected with the Mission (taking the name *Kumi-ai* ten years later) up to seven.

As each of these little churches contained at least two or three of the older and more experienced students, they naturally took the lead in them, and all of the three were self-governing from the start; and, meeting, as they did at first in missionaries' houses, there was little expense for any one to meet; in fact, the ideal then seemed to be small churches with small expenses. The First Church afterwards rented a house and later built a small church, with some private help from a friend of Dr. Davis; it was faithfully ministered to, first by Mr. Miyagawa, and afterwards by Mr. Sugita, and was the church home of the girls of the school, but it seemed to be impossible to get hold of the people in this section of the city (and this continued to be the case till the Kindergarten opened the way), and finally, when the girls joined the school church, the rest of the members united with the other churches, and thus the First Church ceased to exist. The Second, after a few years, became the Doshisha Church, so that of the three, the Third alone continued as a living city church. When the Doanes returned to America the next year, this church moved way across to the central part of the city, and took the name of *Heian* (Peace), and in that same location it has continued and flourished to the present day. As another station afterwards became known as the champion of self-support, it ought to be noted that this church has never received pecuniary aid from foreigners beyond the use of the Doane house for a few months, and, except for one gift, the same was true of the First Church during the years of its continuance. Also the church which was organised among the mountains, west of the city, has never received pecuniary help for itself or its pastor.

D. W. LEARNED.

## Matsuyama.

The autumn here has been one long panorama of events, and notwithstanding our further depletion in numbers, there has been "something doing" most of the time. School opened promisingly, and tho no one can forget that the principal is absent, yet the Japanese teachers are doing nobly to keep things going, and I think Miss Hoyt will be well pleased with the work they have done, when we welcome her back this month. A list of the "visitors from abroad" would include the names of Mrs. Smith, Dr. Pettee, Miss Sakamoto from Onomichi, Misses Cook and Fulton, with Mrs. Jones and two lovely children, from Hiroshima, Mrs. Allchin, Messrs. Miyagawa, Makino, Bennett, Abe, Mrs. Hirooka, and Miss Harriman—so that we have not been without the refreshment brought by visitors from the Great World.

The first stirring local event was the arrival in town of an aeroplane. Simultaneously there arrived seemingly all the country cousins of all the folks who were blessed with country cousins anywhere on the island. A messenger from Mars could hardly have aroused more curiosity. For two days the streets were full of flags, folks, fun, noise, and dust. Mr. Sakamoto made several very pretty flights, which we understand have given him an appointment in the national corps of aviators. One old Zaccheus stood in the very top of a tree but little higher than himself, gazing up into space with his whole being. Everyone looked up those days, and we were all rewarded by seeing, on the nether side of the huge dragonfly, in symbols many feet high, the legend, "Use Club Tooth Powder!"

The attention of the city was next turned to a cinematograph presentation of "Quo Vadis" which, like the aeroplane, (but in a very different way) brought with it a whole new set of suggestions. Readers of MISSION NEWS who have never lived in a rather remote insular town in Japan, or some other remote land, can hardly appreciate the stir which

either one of these events made in our hitherto undisturbed life. The discussion provoked by the *Quo Vadis* films was by no means all favorable; but perhaps it was a good precursor for the *Kyōdō Dendō* meetings, which also stirred the town, and brought the message of Christianity before the public as never before.

We hope that their influence may be reflected in the life of the whole city. But whether or not this hope is fulfilled, the reflection may already be seen in the lives of the several churches, Presbyterian, Methodist and *Kumi-ai*. The union prayer-meetings held nightly for a week previous, and the appointment of a large proportion of the Christians to definite shares in the work, has done much, I believe, towards increasing the feeling of unity and responsibility on the part of all. Matsuyama is fortunate in having two Christian officials, the Vice-Governor and the Chief Judge, who do not hide their lights, but who with their wives lent their names to the advertisements and their presence to the meetings. These lasted four days, the first ones being held in the city Assembly Hall, and the last in a large new theater. The Night School students formed a band and marched, with drum and lanterns, around the city, before each session, singing hymns and Salvation Army songs. Among the speakers were Mrs. Hirooka, Messrs. Miyagawa, Kurihara, Wainwright, Maramatsu, Makino, and others. To me the most interesting session was the opening one, for women, with an attendance of seven hundred, which included many students from the three schools for girls. I am told that the Girls' High School postponed an excursion to Hiroshima one day, in order to allow the girls to attend this Christian meeting, tho as pre-arranged, they left in the middle, after Mrs. Hirooka's talk. The special meeting for male students was poorly attended, perhaps because of the commotion in the air over the occupation of Tsingtau, which had been announced the previous day (Nov. 7). It is to be hoped that not many other cities were

holding *Kyōdō Dendō* at that particular time, for evangelistic meetings and masquerade parades are not mutually helpful. Notwithstanding, nearly seven hundred gathered in the evening, and the quiet attention inside the theater was the more marked by contrast with the disorder outside.

Just at the close of the meetings, Mr. Bennett made a tour of our outstations, giving three days to Matsuyama, where he was "personally conducted" and well-worked. But he may speak for himself.

The following week was devoted to after meetings in the separate churches. Mr. Abe, of Okayama Prefecture, gave a series of five lectures, which were listened to by full houses in the two *Kumi-ai* churches. They were well-planned to introduce a new inquirer into the fundamentals of the Christian faith.

Presumably "Tsingtau fell," or was celebrated, in many other places, too—but probably no other of our Mission stations had the "privilege" of receiving "the four hundred"—that is to say, four hundred of the German prisoners from Tsingtau, who came on November 18th to remain until the end of the hostilities. Probably they are the more comfortable by reason of not being the first of such guests to be accomodated in Matsuyama. May they be the last!

Thanksgiving Day was celebrated by the "American Community," this year, consisting of three, as contrasted with the eleven of last year. We cannot afford to shrink much farther! Instead, we will try Alice's magic, and nibble the other side of the mushroom (they are plentiful this year!) to see if we can't begin to grow the other way—which we hope to do very soon. Notwithstanding our reduced ranks, and the grim reminders of the hideous war still in progress, there are still many blessings, both personal and in our work, for which Matsuyama Station may give thanks.

(Miss) R. C. BATES.

### Daisen.

Daisen, the highest peak in the volcanic range traversing Sanyōdō and Sanindō, to the people of Izumo is the *Izumo no Fuji*, to those of Hōki, the *Hōki no Fuji*. The latest authoritative source makes it only 5,653 feet, but it is an arduous climb up a part of the elevation, owing to the very steep acclivity and the absence of any real path; the upper portion of the ascent, however, is much easier, and upon reaching the lowest crest of the ancient crater-rim, one comes upon two tiny ponds just within, surrounded by swamp-moss, and furnishing a refreshing draft to the heated climber. This occurrence of mossy bogs on mountain tops five to six thousand feet high, comes as a surprise to one who discovers such a bog for the first time. Our first discovery was at Mt. Shirane, well up on the shoulder of the volcano, not far from the active crater. The top of Daisen at once suggests an ancient crater, with much of its rim worn completely down, giving the appearance of a truncated cone; this is covered with luxuriant vegetation, a considerable portion of the old crater being thickly covered with scrub yews, whose gnarled and twisted trunks rise hardly more than six feet, owing to the mountain being so often and violently wind-swept that trees can not grow erect. From the summit a captivating scene is spread out, of the Oki Islands forty miles in the offing, of a long sweep of the Hōki and Inaba coasts, of the Nakaumi Lagoon, with its Bow Coast stretching as a narrow peninsula far out from Yonago, with the rugged mountainous peninsula across the inlet hiding the Japan Sea in that direction, forming the great wall between the Lagoon and Sea, and running some miles east from Matsue, terminating in a bold, picturesque promontory,—of the innumerable mountain peaks to the south in Okayama Prefecture, on whose borders almost Daisen rises—of the Tajima and Tamba mountains eastward—these are some of the panoramic features. The four preëminent natural

attractions of Daisen are vernal green, summer birds, autumn leaves and winter snow.

Our subject, like the mountain, is a big one, and in this article we can give no more than a ragged outline of the early centuries of Daisenji. Daisen means Big Mountain, the *sen* being the old pronunciation for *san*, and the name, of Buddhist origin, is not older than the eighth century, before which it was apparently O Kami Yama, Great God Mountain, from being the seat of worship for Onamuchi no Kami, Great Name Possessing God, so-called because of his great prominence in Japanese mythology. He was son of Susanoo and his wife, whom Susanoo rescued from the eight headed monster, and the son has many alternative names, expressive of his functions. He is more commonly known as O Kuninushi no Kami, Great Country Possessing God, and as such is the chief object of worship at the O Yashiro. An examination of the Kojiki and Nihongi enables one to see what an important rôle he plays. Because this proprietary god of the country was worshipt at this mountain, it was a sacred mountain, and originally exclusively a Shintō seat. But in 718 A.D., early in the Nara period, Buddhism was introduced by Kinren (Golden Lotus) Shonin, or, as others say, by Hōdō Sennin. Kinren, in his pre-canonical days, went by the name Toshikata, and was a native of Tamatsukuri Mura, where a sulphur hot spring is found, six miles from Matsue. Fond of hunting, he penetrated dark valleys in deep mountain ranges, in search of game, but being at heart merciful, the taking of life gave him qualms, which led to breaking his bow, discarding his arrows, and entering on a monastic life at Daisen. Clearing a site, he inaugurated the worship of Jizō Bosatsu, the *honzon* (chief deity) of Daisen to-day. It is said that that great light of the ninth century, Tendai's renowned priest, Jikaku Daishi (XVI. 7), took up residence at Daisen in 847, on return from a ten years' sojourn in China, and that he was Daisenji's sev-

enth abbot, to whom "it owes its lasting celebrity," but it seems probable that his residence was rather brief, as we find him building temples on Mt. Hiei before he became the first Tendai Zasu (chief abbot) of Enryakuji in 854, while it is improbable that he would rise to that supreme dignity at once upon settling there. At all events, during his régime at Daisen he introduced the teaching of esoteric and exoteric Buddhism, and the practice of *jōgyō zammai*, an ecstatic service, which was a feature of worship at Mt. Hiei, where he erected the Jōgyōzammai-in (one of the Ninaidō). He also installed Amida worship, and to-day the two most important temples at Daisen are the Jizō Dō and Amida Dō. What form of Buddhism obtained from the start, we can not say. Various Tendai temples in remote mountain localities to-day, date their foundation anterior to the introduction of Tendai to Japan. Such is the case with Daisan-ji in the mountains between Kobe and Akashi. It is not unlikely that Jikaku transformed the existing Buddhism at Daisenji into Tendai. Since then till now it has remained so.

During the reign of Seiwa, 859-876, there was established by imperial decree, an annual service, (*Senbu-e-shukō*) still on the calendar to-day, for ten days, June 12 to 21, at the main temple, for reading a thousand parts (*bu*) of *Hokkekyō*, a scripture much prized by the Tendai. In the reign of Shujaku, 931-946, because the notorious rebel, Taira no Masakado, and the pirate chief of the Inland Sea, Fujiwara no Sumitomo, created general commotion east and west, a great religious service was inaugurated to pray for the overthrow of these rebels and for the peace and tranquillity of the realm. At present it is observed on May 23 and 24, and is known as the Festival of Opening the Temple Doors. From ancient times the reading of the law was strictly observed, and from the reign of Horikawa, August, 1100, it has been the usual annual practice to read it for a week in August.

Daisenji grew increasingly in impor-

tance thru five hundred years and attained its greatest development in the fourteenth century, when there are said to have been a thousand temples on Daisen. Its spiritual and its temporal patronage were sought by powerful *daimyo* and wealthy families, who contributed land and money until the foundation had a large income. With an increase of wealth and influence came a multiplication of deities, such as, in addition to those above mentioned, Kongō Dōshi, Monjū Bosatsu, Sannō, Ryuō (Dragon King), Kwanon, Gezanshin (Foot of the Mountain God). *En passant* attention may be called to the fact that here we find Sannō worship, which plays so noticeable a part in the early history of Buddhism on Mt. Hiei. Now Sannō or San-ō means simply mountain-god, or primeval king of the mountain. This Sannō worship plays a surprisingly conspicuous part in the Shintō of to-day, Sannō shrines being found in many cities in widely separated parts of the Empire. Like other powerful ecclesiastical foundations of the Middle Ages, Daisen had its strong quota of priestly Knights, *Sohei*, who fought in the many local conflicts of Hōki and Izumo, according as the interests of Daisenji dictated. From time to time the temples suffered from disastrous conflagrations, as in July, 1171, when the entire plant was practically wiped out, and in consequence, for a time, its religious influence was seriously checkt, but thru wealthy patrons new buildings were secured, and a fine statue of Jizō cast in copper and gold; in August, 1173, all were dedicated.

When Gō Daigo's escape from Oki led to turmoil in Hōki, the forces of Daisenji were enlisted on the imperial side. Gensei, a priest of Daisenji, was brother of Nawa Nagatoshi, a neighboring *daimyo*, who received Daigo into his castle on Mt. Funanoe, and maintained his cause so successfully that after a few months Daigo was able to return to Kyoto. Later Daigo rewarded Daisenji by building two temples and a hall of worship. The turbulent period of the Ashikagas brought waning fortune to

Daisenji. In a battle near the mountain about 1521, all the temples were again consumed by fire. This *Sengoku Jidai*, comprising the sixteenth century, was especially disastrous to Daisenji. For ten years, or more, the temples were not restored, but about 1535, thru the efforts of a priest, they were rebuilt, only to be completely destroyed again about 1554 in a great conflagration. But, in the following year, they were rebuilt with increased splendor, thru the favor of the Amako Clan of Izumo, whose head was one of the most powerful chiefs of Chūgoku, holding sway over eleven provinces (*shū*). Tomita Castle in Izumo was the ancestral seat of the Amako. The clan held Daisenji in great reverence, and many leading members made important contributions to the restoration of the temples, until October 28, 1555, when the clan and the priests celebrated a magnificent dedicatory ceremony.

ARTHUR W. STANFORD.

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### Kyoto Notes.

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Eighty-four men and women sat down to the Doshisha Faculty Dinner at the Kyoto Hotel on the evening of November 7th. Baron Goto, who had been delivering a course of lectures at the Doshisha, on "Colonization," was the guest of honor. Professor Ukita, of Waseda University, and Mr. Murai, a business man of Tokyo, both alumni and former members of the Doshisha Faculty, accompanied Baron Goto on his tour, and were present at this dinner.

The thirty-ninth anniversary of the founding of the Doshisha was celebrated on the 29th of November with appropriate services in the chapel and at the Girls' School. The Rev. Tsunejiro Miyagawa of Osaka, gave a stirring address on "The Doshisha Spirit." The Doshisha College Song (in English), written by Dr. Gulick, was sung by the students to the German tune "The Watch on the Rhine" (an example of Doshisha toler-

ance!) President Harada announced that a prize of fifty *yen* is offered for the best Japanese College Song suitable for the Doshisha. The competition which is open to students, teachers, alumni, or friends of the school, will close on March, 1915. It is expected that this prize contest will produce a number of rousing college-songs with which to celebrate the fortieth anniversary next November.

On the last Sunday in November eight young men and four young women were baptized at the Doshisha church. Two other students were received by letter.

There are eleven pupils, all under eleven years of age, in the Kyoto School for Foreign Children. On November 25 these little folks gave a Thanksgiving entertainment that was greatly enjoyed by their parents, and a large number of invited guests. The program consisted of Thanksgiving songs and recitations, piano solos, and duets, and a "play" in five acts, adapted (by Dorothy Dunning) from Longfellow's poem of "Miles Standish." The quaint Puritan costumes, the excellent speaking, and very natural acting of these little men and women made a very pleasing spectacle. The whole entertainment was a decided success, and was repeated a few days later "by request."

At the Cary home, on Thanksgiving Day, the twenty-six members of our Kyoto Station, old and young, together with ten guests from other Missions, sat down at one continuous table, to celebrate Thanksgiving in good old New England style. A special Thanksgiving Grace was sung, and then, while the soup was served, while the four big turkeys were being carved, and between other courses of the feast, each read in turn the cryptographic writing found at his plate—riddles whose correct solutions introduced everyone present by name. After the dinner Dr. Cary read one of Howells' Thanksgiving stories, and then some played chess, some, tennis, some, old and young alike, joined in blind man's buff, "pussy wants a corner," and other old time games and recreations, and all thoroughly enjoyed the half-holiday that the great American

festival afforded. A union Thanksgiving service was held at St. Mary's Episcopal Church, Bishop Tucker preaching the sermon. A collection of over eighty *yen* was taken for the European sufferers from the Great War in Europe.

The monthly meetings of the Kyoto Recreation Club, with the musical and literary programs, and the opportunities for social intercourse, which they afford, are greatly enjoyed by its thirty odd members. The October meeting this fall was an interesting O. Henry short-story meeting. The November meeting (held Oct. 29) was a reception to the American Ambassador and his wife, who were spending a few days in Kyoto. Mr. Guthrie's address on this occasion, expressed his very sympathetic interest in our work, and his desire to render every possible service to American citizens in Japan. The December meeting was a farewell to Mr. Gregg Sinclair, a Y.M.C.A. teacher in Kyoto, and an active member of the club, who will be greatly missed. Mr. Sinclair sailed for America on the 12th instant.

WILLIAM L. CURTIS.

### General Notes.

Some Tottorians have express the expectation of celebrating Christmas in their new church on a lot near the kindergarten. Will they do it?

\* \* \* \*

December 1 markt an interesting event in the Japanese calendar—the arrival for the first time in Japan (at Yokohama) of a ship *via* the Panama Canal.

\* \* \* \*

Kurayoshi Church has been soliciting funds for a new building—a local government building, in more or less foreign style, has been secured, and may be adapted to the needs of the church.

\* \* \* \*

An American reader writes: "I think the whole Anglo-Saxon world is united in belief that now is the time, once for all, to put an end to the era of the mailed fist, and to establish an era of righteousness between nations—to prove that might is not right, and that a nation whose gospel is war, shall perish from the earth."

\* \* \* \*

A member of our Mission, several years ago, adopted a Japanese youth, sent him to America, where he graduated from Oberlin Theological Seminary, and recently returned to take up Christian work as a secretary of the Osaka Y.M.C.A., where his specialty is work for boys. He is in charge of the Boy Scouts, recently organized.

\* \* \* \*

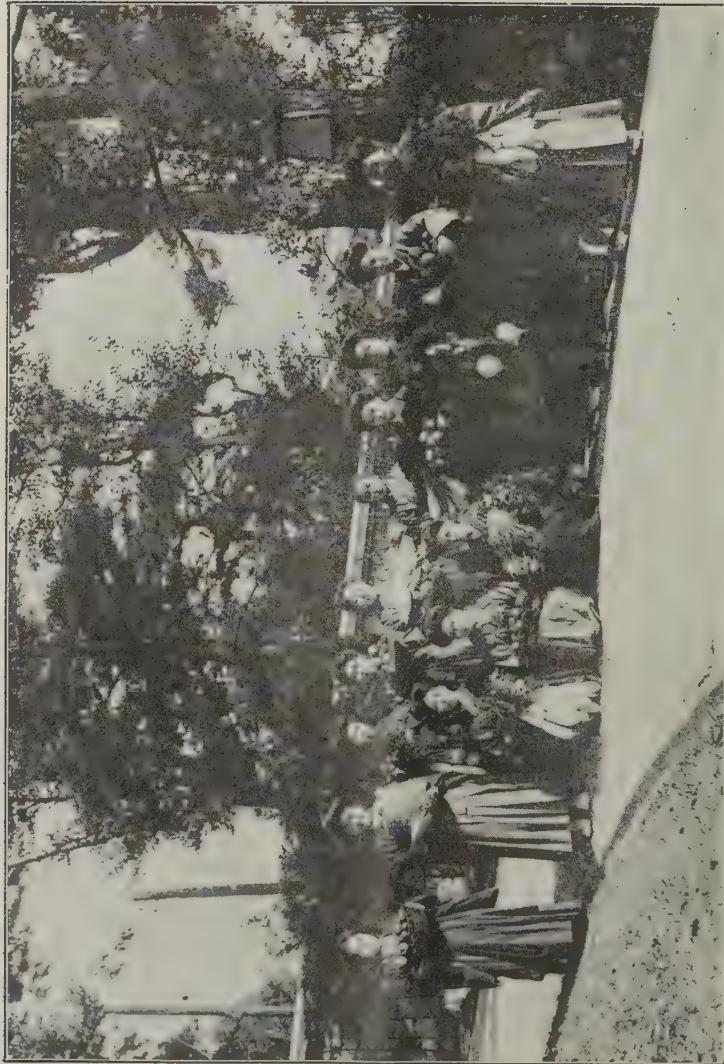
Thanksgiving was widely observed by Americans in Japan. An interesting gathering occurred at Tokyo, where a company of Japanese ladies and gentlemen, who had lived in the United States, met at the home of one of the number to celebrate the American Thanksgiving. They decided to make it a regular annual affair. Ameng the names, we noticed those of Miss Ume Tsuda, and Princess Oyama, who, however, was detained by illness. These ladies were among the first delegation of Japanese girls sent to America for education.

\* \* \* \*

On the 6th instant the Tamon Church, Kobe, organized in 1877, dedicated its new building, on a new site, purchast a year or more ago in consequence of losing the old site thru widening of the street for electric railway. The new location is on one of the old main thorofares, with electric railway, and is a more desirable one than the one vacated. Rev. Shinko Imaizumi, a graduate of the Doshisha, and a former teacher there, who has had long experience in the ministry in Echigo and elsewhere, is the present pastor of Tamon. We hope to have a further account of Tamon's dedication and new plant.

\* \* \* \*





Kobe College Students Carrying Fruits and Vegetables to Benevolent Institutions on Japanese "Thanksgiving."

The Student Government Association of Kobe College held its usual Thank-offering service on Monday, November 23rd. The fruits and vegetables made a good display in the chapel, and gave pleasure and comfort to the little folks and the older ones in several institutions. After the morning service, delegations of teachers and students from the Doshisha Girls' School and the Baikwa Girls' School enjoyed the hospitality of the College. Tennis was the entertainment of the day, and, though one hardly knew who came out ahead, yet substantial progress was made in friendship among the teachers and students of the three Christian schools.

\* \* \* \*

The Christian Literature Society of Japan has publisht *Keni no Kenkyu*, in neat covers of living green, at seventy sen. It appeared early in October, and bears the names of Rev. S. S. White, and his teacher, Mr. Iwaki, as translators of the original, "A Study of Authority," by E. O. Davies, B. Sc. (Lond.), a Welsh Methodist minister, at Llandudno, the author of various other works. This book consists of "notes of lectures" delivered to students of the Theological College, Bala, Wales, and publisht, in 1909, by Hodder and Stoughton, London. A cursory examination suggests that it is a good book to put in the hands of educated young people—especially students, who are earnest Christians. It will be a good book for any pastor or Christian worker.

\* \* \* \*

Thanksgiving service, as usual, was held at the Kobe Union Church at 5 p.m., and Rev. Stanley Fisher Gutelius, the pastor, gave an appropriate address, to hear which "made one thankful he was an American." Kobe Station foregathered at Kobe College for mid-afternoon dinner, and a social evening. Misses Colby, Ward, and McKowan, of our Osaka Station joined in, as did Rev. Wm. R. Weakley and Mrs. Weakley, of the Southern Methodist Mission, Osaka.

Mrs. Gertrude Willcox Weakley was formerly a member of our Mission at Kobe, and is always welcomed as a mission-sister, even tho she is no longer such, while Mr. Weakley is welcomed as a mission-brother-in-law. It must have seemed natural for him to dine at Kobe College, where he got his wife.

\* \* \* \*

The Hongo Church, whose pastor is Rev. Danjo Ebina, determined to conduct an evangelistic campaign, using only home talent. This it did, holding special meetings three consecutive nights in each of the autumn months, with the result that over three hundred passed in their names as inquirers, and the church's resources in Bible class leaders are being heavily taxed. Twenty-six were baptized at the November communion service. Among the lay workers who helped in this movement were University students, who went out and preached in the streets; and two professors of the Imperial University were regular speakers at the meetings. It is interesting to note that there are fifteen Christians on the faculty of the Imperial University, and over three hundred students that profess Christianity. "Truly this citadel has begun to fall," said Mr. Ebina.

\* \* \* \*

In one of Dr. Barton's recent Mission letters he stated that it is not desirable to write to Boston what appears in MISSION NEWS. We suggest that friends, who intend to send material to other sources, especially if intended for use in other publications, at least inform us of the fact, when contributing the same material to MISSION NEWS. In general, we are very loth to print what is not intended exclusively for us, but in case of subjects of first importance, or such as require special investigation, or extended preparation, we have no objection to the use of the substance for MISSION NEWS and other publications, provided the writer will cast it in sufficiently different moulds to give each article a distinctive individuality. If we must use an article

just as it is to appear in another publication, we prefer to take it from that publication with due acknowledgment.

\* \* \* \*

Count Okuma is at heart a man of peace, and may be counted upon to further, so far as possible, its interests, as he understands them. Therefore we regret all the more that he and his Cabinet are expected to introduce to the thirty-fifth session of the Diet a proposal to increase the army by two divisions. In view of the economic condition of Japan and in view of the Great War, which relieves her of danger from her potential enemies—Germany and Russia—for several years to come, she might more wisely reduce her present army than increase it. If she regards America as a potential foe, she should increase her navy—not her army. She should take to heart the sad lesson of Germany, and guard against excessive militarism, which leaves Germany to-day without a friend in the world, except "the Sick Man of the East" and Austria, which has been termed "the Other Sick Man." Japanese financial, mercantile and industrial circles, as well as the press, are generally opposed to the expansion, and we hope the *Seiyukai*, which is credited with 205 out of 381 members of the Lower House, will defeat the project.

\* \* \* \*

*Kyōdō Dendō*, meetings in furtherance of the three year national evangelistic campaign, are going forward in many centers. In our Matsuyama field, Miyazaki field, Oka-Tsuyama field, and elsewhere, the work has been pushed. In Shinshu, at Matsumoto and Nagano, meetings have been held. Messrs. Pettee and Bennett toured the Shikoku field. The latter also joined Mr. White in the Tsuyama field. Mr. Pedley has been active in Shinshu. He reports: "In Nagano the mass meetings were rather poorly attended, while those in Ueda were much better. I spoke at two denominational gatherings, the Episcopal, at Nagano, and the Presbyterian, at Ueda.

In each case the building was comfortably filled, and there were some eight or ten inquirers each time. On the whole there is not as much general interest as was expected, but it was something worth while to have High Church Episcopalians, Methodists and Presbyterians come together in a union of this kind. I hear that in Matsumoto the meetings were very successful, the largest assembly halls being crowded with attentive hearers, and more than two hundred inquirers as a result."

\* \* \* \*

For some years past pacificators have turned their strategy and tactics against big armaments. It is high time they also emphasized the danger from commercial jealousies, and started a vigorous propaganda to Christianize international trade. If a spirit of good-natured rivalry and manly competition could be infused into the world's commerce, a prolific cause of friction and ill-feeling would be removed. We were pained and surprised to hear that a German *missionary* even once express the opinion that a war between America and Japan was sure to come, because Japan stands in the way of American trade with China. May we infer from this that it is an accepted German dictum that a commercially ambitious nation should crush its rival nation? We think better of our country than to believe she would go to war because Japan interfered by competition, with her best success in trade. But that ill-feeling hatchet in commercial rivalry, may greatly increase the danger of war, when some more commanding cause arises, we must recognize. The spirit of commercial hostility between Britain and Germany has greatly intensified the bitterness of the Great War. An unfriendly jealousy of American commercial enterprise in China, crops up in the Japanese press all too frequently, and is sometimes accompanied by vitriolic criticism of Japanese diplomacy for not thwarting the Americans.

## Personalia.

Louisa Clark is studying at Pomona College.

Grover Clark has a good position with Mandel Brothers, Chicago.

Edward Clark is studying at the Boston Institute of Technology.

Mr. Clark is at present at Hartford, but will probably join his wife later.

Miss Alice Pettee Adams' address is: Arequipa Sanatorium, Fairfax, Marin Co., Calif.

To Rev. Chas. W. and Mrs. Florence Allchin Iglehart was born, at Tokyo, Oct. 6, Marion Dorsey.

Miss Olive Sawyer Hoyt reached Yokohama, on the 8th instant, by the *Siberia*, and will take up her work at Matsuyama.

A letter from Mrs. Cyrus A. Clark reports that she hopes to spend the winter at Dr. White's Bible School in New York City.

Little John Harlan Chandler, son of Mr. and Mrs. Robert E. Chandler, of Tientsin, is reported very ill. We hope for better news soon.

Miss Katherine Farr Fanning, Miss Nettie Lorena Rupert, and Rev. and Mrs. Jerome Crane Holmes spent Thanksgiving with Maebashi Station.

Mr. Frank Cary of the middle class, Oberlin Theological Seminary, is chaplain at one of the students' boarding-houses, and coach of the high school football team.

Mr. and Mrs. Robert Kelsey Veryard, of the Tokyo Chinese Y.M.C.A., were compelled to postpone sailing on furlo, owing to the lack of a substitute to carry on his work.

Rev. Murray Scott Frame and Mrs. Alice Browne Frame, of our North China Mission, have been receiving congratulations on the birth of a daughter, Frances Kendall, Oct. 26.

Mr. Geo. Ernest Trueman, Y.M.C.A., and Mrs. Julia Hocking Trueman, had a daughter, Margaret, born at Nagasaki, Oct. 19. Mrs. Trueman was of our Mission for a very brief time.

It is pleasant to have Rev. Hilton

Pedley, of Maebashi, declaring, after his long indisposition: "I am in superb health, and keener than ever for the fray—am almost ready to enlist."

Jerome Dwight Davis is a junior at Union Theological Seminary, N. Y., is one of Dr. Jefferson's student assistants at Broadway Tabernacle, and also assists Rev. Frelon E. Bolster, at the Manor Church.

Rev. and Mrs. Geo. Allchin spent Thanksgiving at Tokyo, with their children, Rev. and Mrs. C. W. Iglehart, and with their grandchildren, the Iglehart babies. It is reported that Mr. Allchin is very proud of the babes.

Gertrude Faith Beam, eight pounds three ounces, was born at Cleveland, Ohio, Nov. 1, to Mr. Kenneth Stanley Beam and Mrs. Florence Newell Beam. Mr. Beam is a member of the junior theological class at Oberlin, O.

We regret that Kobe is to lose its foreign Y.M.C.A. secretary, Mr. Geo. D. Swann, owing to the illness of Mrs. Swann, which requires the family to return to the United States. Kobe is unfortunate in quickly losing its foreign Y.M.C.A. secretaries for one reason and another.

Miss Florella Foster Pedley is very happy in the "Friends" school, Pickering College, Newmarket, Ont., thirty-five miles north of Toronto. One of her teachers is a friend of our Mr. Holmes. She and two of the Dunlop children, led their respective classes for October.

Mrs. Winnie Atkinson McKay, who returned to Kobe from America about the 10th ult., "had a fine trip home, and left Percy in Lake Forest Academy, Lake Forest, Ill." She luncht with Prof. Evarts Greene and Mrs. Mary Greene Griffin at their home, and found the latter "looking better than I have ever seen before."

Prof. Evarts Boutell Greene thus far has had to confine his efforts in the direction of a biography of his father, to collection of such material as he has been able to secure from relatives and friends of the

late Dr. Greene. When Prof. Greene fulfils an engagement into which he had previously entered, he plans to take up in earnest the "Life" of his father.

Miss Kiku Okado and Miss Fumi Uchida, graduates of Kobe College, have passed the examinations of the Educational Department for securing certificates as teachers of English. Miss Uchida also passed the competitive examination held a few weeks ago for the Bryn Mawr scholarship, secured for Japanese girls through Miss Tsuda's good offices. She expects to sail next month for America.

Mr. and Mrs. A. W. Hummell, under appointment for the Shansi Mission, to engage in the educational work recently offered to the American Board by the government of that province, passed through Kobe on the third instant, and called on some of Mr. Hummell's many Kobe friends. Mr. Frank B. Warner, who is to be associated with Mr. Hummell, Miss Helen Tow, on her way to the South China Mission, and Miss Gertrude Chaney, returning to the Shansi Mission after a brief furlough, were also of the party. Mrs. Nelson of the South China Mission was likewise on the *Korea*.

The Harvard botanist, Ernest H. Wilson, came with his family, to Japan early in February, and will leave for America towards the end of this month, after completing a pretty careful study of the trees of the Empire. He is on the staff of the Arnold Arboretum, for which he made this expedition to Japan, to collect tree-seeds, but especially to study certain trees, and collect specimens of necessary parts of them, with the object of solving problems connected with such trees. He made Kobe his center during the latter part of November, and there appeared in a local journal an account of

"Chinese" Wilson, which was copied into the native press, leading to his receiving some interesting photographs connected with a tree, and a letter from a Japanese in one of the suburbs. The November, 1913, World's Work had a very interesting article, splendidly illustrated, about "Chinese" Wilson, and his work in China, in four expeditions since 1900. In the autumn of 1913 he published "A Naturalist in Western China," in two volumes, Doubleday Page & Co., N. Y., Methuen, London.

We regret that our Mr. Pedley's brother, Rev. Chas. Stowell Pedley, past away at his home in Woodstock, Ont., Oct. 16, at the age of sixty-four, after about a year's illness. He was born at Chesterle Street in Durham County, England, where his father was a Congregational pastor for several years before the family removed to St. Johns, N.F. The *Toronto Globe* states that he "was one of four brothers who entered the Congregational Church ministry, the other three being: Hilton, a missionary to Japan; Rev. Hugh, pastor of Emmanuel Church, Montreal; Rev. James W., pastor Western Church, Toronto. Deceased was the eldest of the four. He held pastorates in New Durham, Fergus, Speedwell and Woodstock, in Ontario, before a twelve-year pastorate of a Congregational church in a suburb of London, and at Jarrow-on-the-Tyne in the north of England. After returning to Canada he was settled in Barrie and Ayerscliffe, Quebec. He came to Woodstock nine years ago, and for the past three years had been Agent of the Children's Aid Society. He was a Past President of the Woodstock Canadian Club and of the Ministerial Association of this city. His wife and four children survive."

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